THE FLESH & BLOOD OF CHRIST,

BOTH

In the Myſtery, and in the outward, briefly, plainly, and uprightly acknowledged and teſtified to, for the ſatisfaction and benefit of the tender-hearted, who deſire to experience the quickning, healing and cleanſing vertue of it.

With a Brief Account concerning the People called *Quakers*, in reference both to Principle and Doctrine.

Whereunto are added ſome few other things, which by the bleſſing of God, may be experimentally found uſeful, to the true Pilgrims and faithful Travellers out of the nature & ſpirit of this World.

Written in true love, and tenderneſs of Spirit, by *Iſaac Penington.*

And without Controverſie, great is the Myſtery of Godlineſs; God was manifeſt in the Fleſh, juſtified in the Spirit. ſeen of Angels, Preached unto the Gentiles, believed on in the World, received up into glory, 1 Tim. 3. 16.

Of whom are the Fathers, and of whom concerning the Fleſh, Chriſt came, who is over all, God bleſſed for ever, Amen, Rom. 9. 5.

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THE PREFACE.

Having been lately at London, *upon occaſion of a Meeting between ſome of the People called* Quakers, *and ſome of the People called* Anabaptiſts, *and other Confederates; wherein I was ſomewhat concerned, being charged or brought in by* Thomas Hicks, *in his Second Book of Dialogues, called* Continuation, page 4. *To prove that the* Quakers *account the blood of Chriſt, no more than a common thing. And having been at that Meeting, to clear my Innocency in that particular: but the thing not then coming in queſtion, and I being to return to my Habitation in the Country (though I ſtaid alſo a Second Meeting for that purpoſe) it was on my heart, in the clearneſs and Innocency thereof; to give forth this Teſtimony, to take of that untruth and calumny of* T. H. *both*

from the People called Quakers, *and my ſelf, being both of us greatly therein injured, as the Lord God of Heaven and Earth knoweth. I have had experience of that deſpiſed People for many years; and I have often heard them (even the ancient ones of them) own Chriſt, both inwardly and outwardly. Yea, I heard one of the ancients of them thus teſtifie, in a publick-Meeting, many years ſince, that if Chriſt had not come in the Fleſh in the fulneſs of time, to bear our Sins in his own body on the Tree, and to offer himſelf up a Sacrifice for mankind, all mankind had utterly periſhed. What cauſe then have we to praiſe the Lord God for ſending his Son in the likeneſs of ſinful fleſh, and for what his Son did therein! O Profeſſors, do not pervert our words (by reading them with a prejudiced mind) quite contrary to the drift of Gods Spirit by us. If ye ſhould thus read the Holy Scriptures, yea, the very words of Chriſt himſelf therein, and give that wiſdom of yours, which fights*

againſt

against us, ſcope to comment upon them, and pervert them after this manner, what a ſtrange and hideous appearance of untruth and contradiction, to the very Scriptures of the old Teſtament, might ye make of that wonderful appearance of God? For the words of Chriſt ſeemed ſo fooliſh & impoſſible, to the wiſe men of that Age; that they freequently contradicted, and ſometimes derided him. If we be not of God, we ſhall come to nought: nay, we had not ſtood to this day, if his mighty power had not upheld us. We could not have ſtood inwardly, nor could we have ſtood outwardly, againſt the fierce aſſaults we have met with both wayes. And as we have not had by-ends to move us inwardly: ſo neither have we had by-ends to move us outwardly, as our God knoweth. O T. H. *doſt thou believe the eternal judgment, at the great day; not outwardly only in notion, but inwardly in heart? O then conſider, how wilt thou anſwer it to God, for ſaying ſo many things in the*

name

name of a People, as their belief and words, which never were spoken by any one of them, nor ever came into any of their hearts! Innocency in me, life in me, truth in me, the Christian Spirit and Nature in me, is a witness against thee, that thou wrotest thy Dialogues out of the Christian Nature and Spirit: and thy Brethren, William Kiffin *and the rest, who have stood by thee, to justifie thee (or at least seemed so to do) must take notice of these things, and condemn them in thee, or they will expose themselves (and their Religion) to the Righteous judgment of God, and of all who love Truth, and hate Forgery and Deceit. I pity thee: yea, I can truly say, I forgive thee the injury thou hast done me (though indeed it is very great, thus to represent me publickly, what thou couldst not have done, if thou hadst equally considered the things written in that Book) and I also desire, that thou mayest be sensible of what thou hast so evilly done, and confess it before God;*

that

that he also might forgive thee. O I would not bear the weight of this Sin at the Judgment seat of Christ, for Ten thousand Worlds! And that these Books should be so long publick, and thy brethren take no notice of them, but rather at last apply themselves to justifie thee; O how will they answer this thing, when they come to answer it for ever! Oh what will ye set up an interest against our Lord Christ (who is the Truth and teacheth Truth) and bend all your strength and understanding to make lies, falshoods and forgeries to appear, as if they were Truth, and not forgeries. If ye will judge your selves and repent of these things, ye shall not be condemned of the Lord: but if ye will go on, to cover and hide this great iniquity, ye shall not prosper therein. As for my particular, I had committed my cause to the Lord, and intended to have been wholly silent, knowing my Innocency will be cleared by him in this particular, at the great day, and the love, truth and uprightness, wherein

I wrote those things, owned by him. But in the love of God, and in the stilness and tenderness of my Spirit, I was moved by him to write what follows. And Oh that it would please the Lord to make it serviceable, even to T. H. *himself, for his good,*

J. P.

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THE

THE FLESH & BLOOD OF CHRIST,

Both in the Myſtery, and in the Outward; briefly, plainly, and uprightly acknowledged and teſtified to, &c.

IN the Second part of *Thomas Hicks* his Dialogues, called Continuation, *page* 4. He maketh his perſonated Quaker ſpeak thus. *Thou ſayeſt, we account the blood of Chriſt no more than a common thing, yea no more than the blood of a common Thief: To which he makes his perſonated* Chriſtian anſwer thus. Iſaac Penington *(who I ſuppoſe is an approved Quaker) asks this queſtion, can outward blood cleanſe? Therefore ſaith he, we muſt enquire, whether it was the blood of the Vail, that is, of the humane nature, or the blood within the Vail, (viz.) Of that ſpiritual man conſiſting of Fleſh, Blood and Bones, which took on him the Vail, or humane Nature; 'tis not the blood of the Vail, that is*

but outward, and can outward blood cleanſe?

Now to ſatisfie any, that deſire to underſtand the Truth as it is, and to know what the intent of my heart and words (as ſpoken by me) were; I ſhall firſt ſay ſomewhat to his ſtating the queſtion: and then open my heart nakedly and plainly, as it then was, and ſtill is in this matter.

Firſt, I anſwer, theſe were not my words, which he hath ſet down as mine, but words of his own patching up, partly out of ſeveral queries of mine, and partly out of his own conceivings upon my queries, as if he intended to make me appear both ridiculous and wicked at once. For I no where ſay, or affirm, or did ever believe, that Chriſt is a ſpiritual man conſiſting of Fleſh, Blood and Bones, which took on him the Vail or humane Nature: Thus he repreſents me as ridiculous. It is true, Chriſt inwardly, or to his inward being, was a Spirit, or God bleſſed for ever manifeſted in Fleſh, which (to ſpeak properly) cannot have Fleſh, Blood and Bones, as man hath. And then, beſides his alterations at the beginning, putting in only four words of my query, and leaving out that which next follows (which might have manifeſted my drift and intent in them) he puts in an affirmation which was not mine, in theſe his own words. *'Tis not the Blood*

of

of the Vail, that is but outward; and then annexeth to this affirmation of his own, the words of my former query. Can outward Blood cleanſe? as if theſe words of mine (can outward Blood cleanſe?) did neceſſarily infer, that the Blood of Chriſt is but a common thing. Herein he repreſents me wicked, and makes me ſpeak by his changing and adding, that which never was in my heart, and the contrary whereto I have ſeveral times affirmed in that very Book, where thoſe ſeveral queries were put (out of which he forms this his own query, giving it forth in my name.) For in the Tenth page of that Book, beginning at line 3. I poſitively affirm thus, that *Chriſt did offer up the Fleſh and Blood of that body* (though not only ſo, for he poured out his Soul, he poured out his life) a Sacrifice or Offering for ſin, *a Sacrifice unto the Father, and in it taſted death for every man; and that it is upon conſideration* (*and through Gods acceptance of this Sacrifice for ſin*) *that the ſins of Believers are pardoned, that God might be juſt; and the juſtifier of him who believeth in Jeſus, or who is of the Faith of Jeſus.* Is this common Fleſh and Blood? can this be affirmed of common Fleſh and Blood? ought not he to have conſidered this, and other paſſages in

my Book of the ſame tendency, and not thus have reproached me, and miſrepreſented me to the world? Is this a Chriſtian Spirit: or according to the Law or Prophets, or Chriſts Doctrine? Doth he herein do, as he would be done by? O that he had an heart to conſider it! I might alſo except againſt thoſe words, *Humane Nature* (which he twice putteth in) being not my words, nor indeed my ſenſe: for by humane Nature as I judge, is underſtood more than the body, whereas I by the word Vail intended no more than the Fleſh (or outward body) which in Scripture is expreſly ſo called, *Heb.* 10. 20. *through the Vail, that is to ſay, his Fleſh.*

Secondly, I cannot but take notice of this, That he hath not cited the place, page or pages; nay not ſo much as named the Book, where thoſe words or ſayings which he attributeth to me are written, whereby any perſons that were not willing to take things upon bare Report (eſpecially in ſo deep charges, reflecting not only upon one perſon, but an whole people) might conſult the place, and ſee whether they were my words or no, and whether the queries I did put (indeed to the hearts of people) had any ſuch drift or no, and might compare the words (if they were mine) both with

with what went before, and also followed after; and with what was said in several other places of the Book, which speak of Christ's Flesh and Blood as of no common thing, but as that which God made use of toward the Redemption of Mankind.

Thirdly, The drift of all those Queries in that Book, was not to vilifie the Flesh and Blood of Christ, by representing it as a common or useless thing: but to bring people from sticking in the outward, to a sense of the inward mystery, without which inward sense and feeling, the magnifying and crying up the outward doth not avail. Indeed, at that time, I was in a great exercise concerning Professors. Love was deeply working in my heart, and I was in a very tender frame of Spirit towards them, as any may perceive, who in the fear of God, and in meekness of Spirit shall read that Book (It is Entituled, *A question to the Professors of Christianity, whether they have the true, living, powerful, saving knowledge of Christ, or no*, &c.) And in this tender frame, in the midst of my crying to God for them, those Queries from a true sense and understanding sprang up in my heart, even to necessitate them, if possible to some sense of the mystery, which there is an absolute necessity of, unto true Christianity and Salvation. This

was the very intent of my heart in the ſeveral Queries, which generally ſpeak of one and the ſame thing, under ſeveral Metaphors and Figures. And that this was my intent, theſe words following in the ſecond page of my Preface to that Book, do plainly expreſs, the words are theſe. *Now to draw mens minds to a ſenſe of truth, to a ſenſe of that which is the thing, that they might know the Bread indeed, that they might know the living waters, come to them and drink thereof, and find Chriſt in them a Well of water ſpringing up to eternal life; therefore was it in my heart to give forth this Queſtion and the enſuing Queries, which he that rightly anſwers, muſt know the thing; and he that doth not know the thing, by his inability to anſwer, may find that he doth not, and ſo may wait upon God, that he may receive the knowledge of it, and come to it, for the eternal life which it freely giveth* And that I did mean the myſtery, when I ſpeak of Bread, Water, the Vine, the live-coal from the Altar, the leaves of the Tree of life, the putting on Chriſt, the Fleſh and Blood of Chriſt, *&c.* is very plain to him that reads ſingly. But to make it manifeſt particularly, concerning the Fleſh and Blood of Chriſt, I ſhall recite one Query, it is the 33. Query, *page* 29. The Query is thus. *Is not the true Church, Fleſh of Chriſts*

Christs Flesh, and Bone of his Bone? Is not the false or Antichristian Church, Flesh of Antichrists Flesh, and Bone of Antichrists Bone? What is the Flesh of the spiritual Whore, which is to be stripped naked and burnt with fire? Shall ever the Church which is of Christs Flesh, be stripped naked and burnt with fire? Nay, doth not his Flesh make able to abide the devouring fire, and to dwell with the everlasting burnings? Can this possibly be understood of outward Flesh and Bone? is it not manifestly intended of Flesh and Bone in the Mystery? yea, that I did relate to the Mystery in that very Query, out of which he takes the four first words, and no more, is very manifest by the following words of the same Query. It is the 17. Query, *page* 25. The Query runs thus, *Can outward Blood cleanse the Conscience? ye that are spiritual consider (can outward water wash the Soul clean?) ye that have ever felt the Blood of sprinkling from the Lord upon your Consciences, and your Consciences cleansed thereby? did ye ever feel it to be outward? It is one thing what a man apprehends (in the way of notion) from the letter concerning the things of God, and another thing what a man feels in spirit*: Is it not manifest by the expres words themselves, that I spake of the inward feeling of the Blood in the mystery?

Fourthly, This Query, *Can outward Blood cleanse the Conscience*, &c. doth not necessarily, nor indeed at all infer, that the Blood of Christ, as to the outward, was but a common thing, or useless. If I had been to answer this Query my self, he doth not know what my answer would have been. It was put to Professors to answer, inwardly in their hearts; who, I did believe, upon serious consideration, could not but confess, in way of answer thereto, that outward Blood it self (or of it self) could not cleanse and purge away the filth that was inward; but that must be done by that which is inward, living and spiritual. Then hereby they had been brought to see the necessity of the mystery, the spirit, the power, the life of the Son to be inwardly revealed in them: and then had I obtained my end. Nor was I their enemy in desiring or aiming at this for them, or in setting Queries before them, which to my eye (as in the sight of God) seemed proper and conducible in themselves (however they might fail as to them) towards the obtaining of this end. And if they could once come to this, to own the Flesh and Blood in the mystery, and so come to partake of its cleansing and nourishing vertue, and not fix and appropriate that to the outward, which chiefly belongs to the mysteries

myſtery; I ſay, if they could but go thus far with me, in owning the inward life and power, in the ſenſible feeling and operation thereof; I could meet them a great way in ſpeaking glorious things of, and attributing a cleanſing or waſhing vertue to the outward, in and through, and with the inward. For I do not ſeparate the inward and outward in my own mind, but the Lord opened my heart, and taught me thus to diſtinguiſh, according to the Scriptures, in love to them, and for their ſakes. For that was not my intent, to deny the outward, or make it appear as a common or uſeleſs thing. There was never ſuch a ſenſe in my heart, nor was ever word written or ſpoken by me to that end: which to make more manifeſt I ſhall now plainly open my heart, how it hath been, and is ſtill with me, in this reſpect, ſince it pleaſed the God and Father of mercies, to reveal the myſtery of himſelf, and of his Son in me.

In the firſt place, I freely confeſs, that I do own and acknowledge, as in Gods ſight, **Our Lord Jeſus Chriſt, his Fleſh & Blood in the myſtery.** The Apoſtle *Paul* ſpeaks of the myſtery of God, and of the Father and of Chriſt, *Coloſ.* 2. 2. The Son was revealed in him, *Gal.* 1. 16. and ſo he knew the myſtery of Chriſt, and Preach-

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ed the myſtery of Chriſt, *Coloſ.* 4. 3. He was made an able Miniſter of the new Covenant; not of the Letter, but of the Spirit, or myſtery: and ſo he Preached the wiſdom of God in the myſtery, or Spirit, 1 *Cor.* 2. 7. 2 *Cor.* 3. 6. *Coloſ.* 1. 25, 26, 27. and he had great conflict to bring people to the rich knowledge, and acknowledgement of the myſtery, *Chap.* 2. 1, 2. He was ſent to turn men from darkneſs, & from the power of Satan, (which is a myſtery, and works in mens hearts in a myſtery) to the light, to the Spirit and power of God, which is a myſtery alſo: and remiſſion of ſins is received in and through this myſtery, *Act.* 26. 18. And I deſire every ſerious and tender heart to conſider, whether this knowledge of Chriſt in the myſtery, was not that which he called the excellency of the knowledge of Jeſus Chriſt his Lord, *Phil.* 3. 8. Certain I am, that the knowledge of God and Chriſt in the myſtery, is the moſt excellent knowledge, and no leſs then life eternal, inwardly revealed and felt from God in the heart. And here no legal righteouſneſs, no ſelf-righteouſneſs can ſtand: but the vertue and power of Chriſts Death and Reſurrection, inwardly revealed and felt in the myſtery, ſubdues and deſtroyes it all. Indeed ſelf-righteouſneſs may be gi-

given up in way of notion, or ſeemingly deſtroyed as to mens apprehenſions, without the revealing or working of the myſtery: but it cannot be deſtroyed in reallity, but where this is felt. But where the myſtery is known, is received, and throughly works: ſelf-righteouſneſs can have no place there. Now the Apoſtle, who was acquainted with the myſtery of Chriſt, he ſpeaks of his Body, Fleſh and Bones in the myſtery, *Eph.* 5. 30. (And if there be Fleſh and Bones in the myſtery, is there not alſo Blood in the myſtery?) yea the Apoſtle *John* ſpeaks of Spirit, Water and Blood, 1 *John* 5. 8. Now conſider ſeriouſly, are all theſe of one and the ſame nature? or are they of a different nature? the Spirit of one nature, & the Water and Blood of another nature? Bleſſed be the Lord, the birth which is born of the Spirit, and is ſpiritual, knoweth the nature of the ſpirit which begat it, and knoweth water which is inward and heavenly, and blood which is not at all of an inferiour nature to it. And Jeſus Chriſt, our Lord and Teacher, ſpeaketh of Fleſh which came down from Heaven, which Fleſh is the Bread of life, which he that lives, feeds upon; and none can feed upon, but they that live. And by this it is manifeſt (to all to whom God hath given underſtanding in

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the myſtery) that his Fleſh and Blood in the myſtery is intended by him, in that he ſaith, *He that eateth my Fleſh, and drinketh my Blood, dwelleth in me and I in him,* John 6. 56. This dwelling in each other, is an effect of the myſtery, and is witneſſed by none that know not the myſtery. And to this effect Chriſt himſelf expreſly expoundeth it, *ver.* 63. *It is the ſpirit that quickneth, the Fleſh profiteth nothing: the words that I ſpeak to you, they are ſpirit, and they are life.* As if he had ſaid, I am ſpeaking of the Souls food, I am ſpeaking of the Heavenly bread, I am ſpeaking of ſpirit and life, I am ſpeaking of the myſtery, which ye look upon and underſtand as outwardly intended by me, and ſo miſs of the myſtery, of the ſpirit, wherein is the quickning vertue, and look only at the outward Body or Fleſh, which without the ſpirit profiteth not, nor ever can profit any man.

Secondly, I confeſs further, that I have the ſenſe, experience, and knowledge of this alſo, that in the myſtery is the quickning vertue, the cleanſing vertue, the nouriſhing vertue unto life eternal. The ſpirit, the water, the blood inwardly ſprinkled, inwardly poured by God upon the Soul, inwardly felt and drunk in by the thirſty earth, do cleanſe, do feed, do nouriſh, do refreſh. Doth not God promiſe

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to ſprinkle clean water upon his *Iſrael* in the new Covenant, and they ſhall be clean? and to pour water on him that is thirſty, and Floods upon the dry grounds? is it not by the ſpirit of judgment and burning, that God waſheth away the filth of the Daughter of *Sion*, *&c.* *Eſay* 4. 4. Doth not the live coal from the Altar, purifie and take away the iniquity? *Eſa.* 6. O read inwardly, O wait to be taught of God to read inwardly, that ye may know what theſe things mean. Why ſhould ye quarrel at the precious and tender openings of truth, in love to your Souls.

Thirdly, I have likewiſe this ſenſe, and have alſo had this knowledge and experience, that the outward, without this, cannot avail. A man is not cleanſed by notions or apprehenſions concerning the thing: but by the thing it ſelf. Let a man believe what he can concerning the blood of Chriſt, and apply to himſelf what promiſes he can, yet this will not do (O how grievouſly do men miſtake herein!) but he muſt feel ſomewhat from God, ſomewhat of the new Creation in Chriſt Jeſus, ſomewhat of his light (ſhining from him the Son, into the heart) ſomewhat of his life, ſomewhat of his power, working againſt the darkneſs and power of the enemy in him. Now a man being turned to this,

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joyned to this, gathered to this ſtandard of the Lord, tranſlated in ſome degree out of himſelf into this: here ſomewhat of the myſtery is revealed, and found working in him; and ſo far he is of God, and hath ſome true ſenſe, and ſome true underſtanding from him. And here alſo he hath right to Chriſts Fleſh and Blood in the outward, and to all the benefits and precious effects that come thereby. For by owning the myſtery, and receiving the myſtery, we are not taught of God to deny any thing of the outward Fleſh and Blood, or of his obedience and ſufferings in the Fleſh, but rather are taught and enabled there rightly to underſtand it, and to reap the benefits and precious fruits of it.

Fourthly, The Lord hath ſhewn me this alſo, very manifeſtly and clearly, That in former times (in this Nation, as well as elſewhere) before Profeſſors ran ſo into heaps (I mean, into ſeveral wayes and forms of Church-fellowſhip ſo called) they had more inward ſenſe of the Myſtery, than now they have; and were a great deal more tender (both unto the Lord, and one towards another) than now they are. For then grace in the heart, and the inward feeling was the thing that was moſt minded among the ſtricter ſort. They did not mind ſo much bare reading, or hear-

hearing, or praying, or any outward obſervation whatſoever, as what they felt therein. Let men have ſpoken never ſo many glorious words concerning the things of God, yet if they had not been ſpoken warmly and freſhly by him that ſpoke them, there was little ſatisfaction to the Soul that hungred after that which was living, but rather an inward grief and diſſatisfaction felt. So that in that day there was an inward ſenſe of the myſtery (though not a diſtinct knowledge of it) which was pretious in the eye of God, and very ſavoury inwardly in the heart. But now, in ſo long time, by looking ſo much outward, and beating their brains, and diſputing about the outward, many have very much (if not wholly) loſt the ſenſe of the inward, and are found contending for the outward, againſt the very appearance and manifeſtation of the inward, and ſo are in danger of being hardned and ſealed up in that which is dead and litteral, out of the limits of that which is living and ſpiritual. It is a dreadful thing to fight againſt the living God, and his living appearance in the hearts of thoſe whom he chuſeth, in any Age or Generation: The Lord hath been pleaſed to bring us (a poor deſpiſed remnant) back to that which firſt gave us life, in the dayes of

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our former profeſſion. O that ye were brought thither alſo, that that might remove the vail, hardneſs, darkneſs, and deep prejudices from you; which can never be removed, while ye ſtick in litteral apprehenſions, without the light and teachings of Gods ſpirit!

Now, as touching the outward, which ye ſay we deny, becauſe of our teſtimony to the inward, I have frequently given a moſt ſolemn teſtimony thereto; and God knoweth it to be the truth of my heart, and that the teſtifying to the inward (from which the outward came) doth not make the outward void, but rather eſtabliſh it, in its place and ſervice. God himſelf, who knew what vertue was in the inward, yet hath pleaſed to make uſe of the outward: and who may contradict or ſlight his wiſdom and Council therein? Glorious was the appearance and *manifeſtation of his* Son in Fleſh, pretious his ſubjection and holy obedience to his Father; his giving himſelf up to death for ſinners, was of great eſteem in his eye. It was a ſpotleſs Sacrifice of great value, and effectual for the Remiſſion of ſins: and I do acknowledge, humbly unto the Lord, the Remiſſion of my ſins thereby, and bleſs the Lord for it, even for giving up his Son to death for us all, and giving all that believe in his

name

name and power, to partake of Remiſſion through him. And ſeeing it is thus with me, ſeeing the Root of the matter is in me, O how can any man that hopes to be redeemed by my Lord and Saviour, reproach me for ſpeaking of the myſtery, without the leaſt Derogation to the outward, or what was done by him in the outward! But if I ſhould ſpeak vehemently concerning mens neglecting the myſtery, and ſetting up that which is outward inſtead of it, and without it; I ſhould not be condemned, but juſtified of the Lord in ſo doing. Indeed there is a great and weighty charge from Gods ſpirit, upon the Profeſſors of this age, for departing from the inward (I mean that ſweet ſenſe, which in ſome meaſure God gave them in former times of the inward) and magnifying and ſtriving to eſtabliſh that which they apprehend concerning the outward, without it, and againſt it. O that it were otherwiſe with them, that God may not have this charge to manage againſt them, when at the great day they are to appear before him, and be judged by him: When all that have ſlighted or ſpoken contemptuouſly of his Sons appearance in Fleſh (and have not come to a ſenſe thereof, and Repentance for it) ſhall be condemned, and they that have ſlighted or ſpoken con-

temptuouſly of his appearance in ſpirit, ſhall not be juſtified: which appearance is now made manifeſt in the hearts of many, bleſſed be the Lord for it. O what cryes have been in my heart many years concerning you! (O ye Profeſſors of all ſorts, who have had any tenderneſs towards the Lord,) that ye might ſee and know the Lords Chriſt, and confeſs him in ſpirit, in the Myſtery, even in his inward appearance in the heart, and might feel his redeeming power and vertue there, and ſo be brought into Union and Fellowſhip with him!

The Concluſion of this Part.

THere is a pretious promiſe of Gods making a Feaſt of fat things on his holy Mountain, and of deſtroying there the face of the covering caſt over all people, and the vail that is ſpread over all Nations, *Eſa.* 25. 6, 7. Now, what is this Mountain? was there not a *Mount-Sion* under the Law, which was figurative? And is there not a *Mount Sion* under the Goſpel, which is the ſubſtance of that figure? And did not the Chriſtians in the Apoſtles dayes, who were called of God and ſanctified, come to this *Mount Sion*, and to the City of the living God, the Heavenly Jeruſalem, where they had fellowſhip with God the judge of all, and with Jeſus the Mediator of the New Covenant, *&c. Heb.* 12. 22, 24. And was not the vail here done away, in him who was their Lord, their light, their life, their ſtrength, their Son of Righteouſneſs, their bright and morning Star? ſo that with open face they could behold the glory of the Lord, and were changed thereby into his Heavenly Image, from glory to glory, 2 *Cor.* 3. 18. But alas, how hath that life, ſpirit and power been loſt, ſince the dayes

of the Apoſtles! Men have ſtill owned the Apoſtles words, and formed many notions and apprehenſions out of the Letter: but loſt the Apoſtles ſpirit, loſt the knowledge of the holy Mountain, where the vail is taken away, and where the Feaſt of fat things is made: and ſo are only dreaming about eating and drinking ſpiritually, but know not what it is to feed on the living ſubſtance. And ſo (being ignorant of that) the vail is over their hearts, while they read the Prophets words, and Chriſts and his Apoſtles words: and the myſtery of life, and of the redeeming power is hid from their eyes: and that which God intended to them for a Table, is become their ſnare (as it was with the Jews) and their back is ſo bowed down under the loads and burthens of the Enemy, that they cannot ſo much as hope or believe in the power of life for Redemption there-from, but conclude it muſt neceſſarily be ſo with them all their dayes. O where's the faith that gives victory over the Enemys? Where's the ability in the faith ſo to reſiſt him, as to make him fly? Where's Satans falling like lightning (oh his ſtrength before the power of the Lord is but a flaſh!) and the God of peace his treading him under the feet of his Saints? O where's that truth, or that knowledge

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of the Son, which makes free from him? (*Joh.* 8. 32, 36.) Where's that ſpirit, wherein liberty from his power and ſnares is felt, 2 *Cor.* 3. 17. Where's living in the ſpirit, and walking in the ſpirit, and in the pure light of the Lord, when he cannot come? Where's reading of the Scriptures in that which gives to witneſs them, and which fulfils them in the heart? O the myſtery of godlineſs, the power of godlineſs, where the life is revealed, and the vail taken away, and an underſtanding given, opened and kept open to read and underſtand the Scriptures aright, yea and the hidden glory alſo! Where it cannot be ſaid in truth, to thoſe that are there, ye know not the Scriptures, nor the power of God; but ye have received power to become Sons of God. and ye are in him that is true, who truly opens the Scriptures in your hearts, and gives you the enjoyment, inheritance and poſſeſſion of the pretious promiſes, whereby ye are made partakers of the Divine nature, and live in him who is the head and ſpring of that nature! O that people, that profeſs Chriſt, were here! O that they did know him who begets! and then they would not be ſo ignorant of thoſe that are begotten by him: but would come into the true faith, into the true love, into the true

knowledge and obedience of him, whom God hath appointed to guide and govern, and build up the whole living body! The Lord guide men inwardly thither, where the myſtery is revealed, and the fellowſhip with God and his Son and Saints held in the Myſtery: for our fellowſhip is not in a notional knowledge concerning Chriſt; but in the life it ſelf, which the Lord God gather his people more and more into, and build them more and more up in, *Amen.*

A brief

ACCOUNT

Concerning the People called QUAKERS, in reference both to Principle and Doctrine.

We are a People of God's gathering, who (many of us) had long waited for his appearance, and had undergone great Diſtreſs, for want thereof.

Q. *BUt ſome may ſay, what appearance of the Great God and Saviour did ye want?*

Anſw. We wanted the preſence and power of his ſpirit, to be inwardly manifeſted in our ſpirits. We had (as I may ſay) what we could gather from the Letter, and indeavoured to practiſe what we could read in the Letter: but we wanted the power from on high, we wanted life, we wanted the preſence and fellowſhip of our beloved; we wanted the knowledge of the Heavenly Seed and Kingdom, and an entrance into it, and the holy Dominion and Reign of the Lord of life over the Fleſh, over ſin and death in us.

Queſt. *How did God appear to you?*

Anſw. The Son of Righteouſneſs did ariſe in us, the day-ſpring from on high, the Morning Star did viſit us, inſomuch that we did as really ſee and feel the light and brightneſs of the inward day in our ſpirits, as ever we felt the darkneſs of the inward night?

Queſt. *How did God gather you?*

Anſw. By the voice of his Son, by the Arm of his Son, by the vertue of his Sons light and life, inwardly revealed and working in our hearts. This looſed us inwardly from the darkneſs, from the bonds of ſin and iniquity, from the power of the Captiver and Deſtroyer: and turned our minds inwardly towards our Lord and Saviour, to mind his inward appearance, his inward ſhinings, his inward quicknings; all which were freſh from God and full of vertue. And as we came to be ſenſible of them, joyn to them, receive and give up to them, we came to partake of their vertue, and to witneſs the reſcuing and redeeming of our Souls thereby. So that by hearing the Sons voice and following him, we came to find him the way to the Father, and to be gathered home by him to the Fathers houſe, where is Bread enough, and Manſions of reſt and peace for all the Children of the moſt High.

Now,

Now, as touching the bleſſed principle of truth, which we have had experience of, and teſtifie to (for how can we conceal ſo rich a Treaſure, and be faithful to God, or bear true good will to men!) it is no new thing in it ſelf, though of late more clearly revealed, and the minds of men more clearly directed, and guided to it, than in former ages. It is no other then that which Chriſt himſelf abundantly Preached, who Preached the Kingdom, who Preached the truth which makes free, and that under many Parables and Reſemblances: ſometimes of a little Seed, ſometimes of a Pearl or hid Treaſure, ſometimes of a Leaven or Salt, ſometimes of a loſt piece of Silver, *&c.* Now, what is this, and where is this to be found? What is this, which is like a little Seed, a Pearl, *&c.* And where is it to be found? What is the field? is it not the World, and is not the World ſet in mans heart? what is the houſe, which is to be ſwept and the Candle lighted in? Is it not that houſe, or heart, where the many Enemies are? A mans Enemies, ſaith Chriſt, are thoſe of his own houſe. Indeed the teſtimony concerning this was pretious to us: but the finding and experiencing the thing teſtified of, to be according to the teſtimony, was much more. And this we ſay, in

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perfect truth of heart, and in moſt tender love to the Souls of people; that whoever tries, ſhall find this little thing, this little Seed of the Kingdom, to be a Kingdom, to be a Pearl, to be Heavenly Treaſure, to be the Leaven of Life, leavening the heart with life, and with the moſt pretious oyl and oyntment of Healing and Salvation. So that we teſtifie to no new thing; but to the truth and grace which was from the beginning: which was alwayes in Jeſus Chriſt the Lord and Saviour, and diſpenced by him in all all Ages and Generations, whereby he quickned, renewed, and changed the heart of the true believers, in his inward and ſpiritual appearance in them, thereby deſtroying the Enemies of their own houſe, and ſaving them from them. For indeed there is no ſaving the Creature, without deſtroying that in the Creature, which brings ſpiritual death and deſtruction upon it. *Iſrael* of old was ſaved by the deſtroying of their outward Enemies: and *Iſrael* now (the new *Iſrael*, the inward *Iſrael*) is ſaved by the deſtruction of their inward Enemies. O that people could come out of their own wiſdom and wait for Gods wiſdom, that in it they might come to ſee the glory, the excellency, the exceeding rich vertue and Treaſures of life, that are

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wrapped up in this principle or seed of Life; and so might receive it, give up to it, and come to partake thereof.

And as touching Doctrines, we have no new Doctrine to hold forth. The Doctrines held forth in the holy Scriptures, are the Doctrines that we believe. And this doth farther seal to us our belief of this principle, because we find it a Key, by which God openeth the Scriptures to us, and giveth us the living sense and evidence of them in our hearts. We see and have felt in it to whom the curse and wrath belongs, and to whom the love, mercy, peace, blessings and pretious promises belong; and have been led by Gods holy spirit and power, through the judgments, to the mercy, and to the partaking of the pretious promises. So that, what should we publish any new faith, or any new Doctrines for? (indeed we have none to publish) but all our aim is to bring men to the ancient principle of truth, and to the right understanding and practise of the ancient Apostolick Doctrine and holy Faith once delivered to the Saints. Head-notions do but cause disputes: but heart-knowledge, heart-experience, sense of the living power of God inwardly, the evidence and demonstration of his spirit in the inward parts, puts an end to disputes,

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and puts men upon the inward travel and exercise of spirit, by that which is new and living, which avails with God. Now whereas many are offended at us, because we do not more Preach Doctrinal points, or the History of Christ, as touching his Death, Resurrection, Ascention, &c. but our declaration and Testimony is chiefly concerning a Principle, to direct and guide mens minds thereto.

To give a plain account of This thing, as it pleaseth the Lord to open my heart at this time, in love and good will, to satisfie and remove Prejudices where it may be: thus it is in brief.

FIrst, that which God hath given us the experience of (after our great loss in the litteral knowledge of things) and that which he hath given us to testifie of, is the mystery, the hidden life, the inward and spiritual appearance of our Lord and Saviour Jesus Christ, revealing his power inwardly, destroying Enemies inwardly, and working his work inwardly in the Heart. Oh, this was the joyful sound to our Souls, even the tydings of the arising of that inward life and power which

which could do this? Now this ſpiritual appearance of his, was after his appearance in fleſh, and is the ſtanding and laſting Diſpenſation of the Goſpel, even the appearance of Chriſt in his ſpirit and power inwardly in the hearts of his. So that in minding this, and being faithful in this reſpect, we mind our peculiar work, and are faithful in that which God hath peculiarly called us to, and requireth of us.

Secondly, There is not that need of publiſhing the other, as formerly was. The Hiſtorical Relation concerning Chriſt, is generally believed, and received by all ſorts, that pretend to Chriſtianity. His death, his miracles, his riſing, his aſcending, his intercedeing, *&c.* is generally believed by all people: but the myſtery they miſs of, the hidden life, they are not acquainted with; but alienated from the life of God, in the midſt of their litteral owning and acknowledging of theſe things.

Thirdly, The knowledge of theſe, without the knowledge of the myſtery, is not ſufficient to bring them unto God; for many ſet up that which they gather, and comprehend from the Relation concerning the thing, inſtead of the thing it ſelf; and ſo never come to a ſenſe of their need of the thing it ſelf; nay, not ſo far, as rightly

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to ſeek after it. And ſo, many are builders, and many are built up very high in Religion, in a way of notion and practiſe, without acquaintance with the Rock of Ages, without the true knowledge and underſtanding of the foundation and corner-Stone. My meaning is, they have a notion of Chriſt to be the Rock, a notion of him to be the foundation-ſtone: but never come livingly to feel him the Rock, to feel him the foundation-ſtone inwardly laid in their hearts, and themſelves made living ſtones in him, and built upon him the main and fundamental ſtone. Where is this to be felt, but within? And they that feel this within, do they not feel Chriſt within? And can any that feel him within, deny him to be within, the ſtrength of life, the hope of glory? Well, it is true once again (ſpiritually now, as well as formerly literally) *The ſtone which the builders refuſed* (Chriſt within the builders of this age refuſe) *is become the head of the Corner*, who knits together his ſanctified body, his living body the Church, in this our day, more glorioufly than in former Ages and Generations, bleſſed be the name of our God.

Fourthly, The myſtery, the hidden life, the appearance of Chriſt in ſpirit comprehends the other, and the other is not loſt or

deny-

denyed, but found in it, and there discerned and acknowledged more clearly and abundantly. It was to be after it, and comprehends that which went before it. *Paul* did not lose any thing of the excellent knowledge of Christ, when he said, *Henceforth know we no more after the flesh; yea though we have known Christ after the flesh, yet henceforth know we him no more.* If he did not know Christ after the flesh, how did he know him? Why, as the Father inwardly revealed him. He knew him in his spirit and power. He knew his death inwardly, he knew his Resurrection inwardly, he knew the spirit, the vertue, the life, the power of it inwardly. He knew the thing in the mystery in his own heart. O pretious knowledge! O the excellency of this knowledge of my Lord and Saviour Jesus Christ! what is the outwardly most exact litteral knowledge without this? But what then! do I now deny or slight the outward? No, I have it here, and I have the inward feeling of the spirit of life, how it dwelt in him, how it wrought in him, and of what wonderful value all his actions and obedience were, in and through the vertue of this spirit. Was *Abrahams* offering his Son so pretious in Gods eye? O then what is this! Never was such a body so sanctified, so pre-

prepared: never ſuch a Sacrifice offered. O the infinite worth and value of it! For by the inward life and teachings of Gods ſpirit, am I taught and made able to value that glorious outward appearance, and manifeſtation of the life and power of God in that Heavenly fleſh (as in my heart, I have often called it) for the life ſo dwelt in it, that it was even one with it. Yet ſtill it was a vail, and the myſtery was the thing, and the eye of life looks through the vail into the myſtery, and paſſes through it, as *I* may ſay, as to the outward, that it may behold its glory in the inward. And here the fleſh of Chriſt, the vail is not loſt, but is found and known in its glory in the inward. Be not offended at me, O tender hearted Reader, for *I* write in love, things true, according to the inward feeling and demonſtration of Gods ſpirit, though not eaſie perhaps to be underſtood at preſent by thee: but in due time the Lord can make them manifeſt to thee, if thou in uprightneſs and tenderneſs of heart, and in the ſilence of the fleſhly part wait upon him.

A few

WORDS

Concerning the way of

PEACE.

The way of Peace they have not known, Rom. 3. 17.

THere is a way of Peace, of true Peace with God, who is an Adversary to all that is unholy and unrighteous. Those who have been unholy and unrighteous, who have been awakened, troubled, and could find no rest, but the severe and righteous judgments and wrath of the Lord, lying upon their Spirits night and day; having at length had their ears opened by him, and being led by him out of the unholy and unrighteous way, into the holy and righteous way, have felt both Life and Peace therein.

Now there are two sorts, which the Apostle here mentions (or two states, which the Apostle here speaks of) which

have not known, nor can know the way of Peace with God; who is an Adversary to them both, and will one day speak trouble to them both, when their Souls and Consciences come to be searched and judged by him.

The one is the Prophane or Gentile-state, which is without the sense of God, not heeding any appearance of his, or any inward voice of his Spirit, or the writing of his Law upon their heart. These never knew the way, wherein the heart is inwardly and spiritually circumcised and renewed, sin forgiven, and Peace obtained.

The other is the professing, or outward Jewes-state, who may study the Letter, and apply themselves to conform outwardly to the Letter, but never were acquainted with the inward spirit and power. These greatly differ from the Gentile or Prophane-state, both in outward appearance, and in their own eye: but are the same in the ground, with the Gentiles, and know no more of the way of Peace, than the other do.

Quest. *But what is the way of Peace, which neither the Prophane, nor any sort of Professors out of the life and power, ever knew or can know?*

Answ. It is an inward way, away for the

the inward Jews, for the inwardly renewed and circumcised to walk in. It is an holy or sanctified way, for the sanctified ones to walk in. It is a living way, which none but the living can find. It is a new way, which none but those to whom God hath given the new eye can see. *It* is a way that God prepares and casts up, and leads mens spirits into (who hearken unto him) and guides the feet of his Saints in. *It* is a strait and narrow way, which no lust of the flesh, nor wisdom of the flesh can find out, or enter into. O how little, how low, how poor, how empty, how naked must he be, that enters into this way, and walks therein! Many may seek after it, and may think to find it, and walk in it, but few shall be able, as our Lord Christ said. Here circumcision outward avails not, here want of that circumcision hinders not: here bodily exercise profits little: The new Creature is *all* here, the cross of Christ is *all* here, the power of God is *all* here; and he that walks according to this rule, Peace is upon him, and the whole *Israel* of God. But he that knows not this rule, nor walks according to this rule; Peace is not upon him, nor is he one of the inward *Israel* of God, who receive power to become Sons, who receive the law of

the Spirit of life in Christ Jesus, which is the inward rule of the inward *Israel*.

This was the way of Peace from the beginning; this is the way of Peace still; and there is not another. To be new Created in Christ Jesus, to be ingraffed into him, to abide in him, to have the circumcision of the flesh (the body of the sins of the flesh cut off) by the circumcision of Christ (made inwardly in the heart without hands) and to walk not after the flesh, but after the Spirit (even in the newness of the Spirit) he is life and Peace, rest and joy for evermore. The Lord of his tender mercy, give men a sense of it, and lead men into it more and more, *Amen*.

The

The Conclusion of the Whole.

THere is a Birth which is born, not of Bloods, nor of the will of the flesh, nor of the will of man; but of God, *John* 1. 13. And this Birth which is born of the Spirit, is Spirit, *Chap.* 3. 6. Now this Birth, which is born of the Spirit, and is Spirit, hath a life and way of knowledge, suitable to its nature and being, which is very far above man. *It's* life is in the Spirit, & its walking in the Spirit, and its knowledge is after the way of the Spirit, very far above mans way of conceiving or comprehending. The Birth it self is a Mystery to man, and it's way of knowing, is a way altogether hid from man. It is indeed in the evidence and demonstration of Gods Spirit, in the shinings of his light in the heart. *In thy light shall we see light.* The Birth knows what this means. There is a wise and prudent part in man, from which God hides the sight of his Kingdom, and the Heavenly glory thereof: but there is a Babe, to which God reveals the Mystery thereof. Flesh and Blood cannot reveal: but the Father can and doth to his Children, who is the Teacher

of them all, from the leaſt to the greateſt, in the new and living Covenant. There is mans day, and there is Gods day. There is mans day of gathering knowledge, after his fleſhly manner of comprehending: and there is Gods day of giving knowledge, by the ſhinings of the light of his own eternal Spirit. In mans day, how doth wiſe and prudent man beat his brains, and labour in the fire for very vanity! but in Gods day, how doth the knowledge of the Lord cover the Earth, as the waters cover the Sea! When the day-ſpring from on high viſits inwardly, when the Lord lighteth the Candle inwardly; O how clear is the knowledge of the Lord, and how doth it abound then! O what a difference there is between mans apprehenſions and conceivings concerning Chriſt, and Gods revealing him inwardly! and between mans coming to Chriſt according to his own apprehenſions, and his coming to Chriſt in the Heavenly drawings and teachings of the Father (*Joh.* 6. 45.) O that the begettings of Life and Birth thereof were felt in mens hearts, that in it men might know the day of God, and the Kingdom of God, and the Treaſures of wiſdom which are hid in Chriſt, and will ever be ſo, but as Chriſt is inwardly revealed

ed and formed in the heart! Many may have notions of Christs being formed in them: Ah, but to feel it inwardly! ther's the Sweetneſs, ther's the aſſurance, ther's the life, ther's the Peace, ther's the Righteouſneſs of the Lord Jeſus Chriſt, and ther's the joy of the true Chriſtian for ever. Come, O come, all ſorts of tender Profeſſors out of your ſelves into Gods Spirit, into Gods truth; that ye may know what it is to be in the Spirit, and in the Truth: and what it is to live there, and to know things there, & to worſhip there, & to have fellowſhip with the Father & Son there. The poor receive the Goſpel, the poor receive the Kingdom, the poor receive the power, the poor receive the Righteouſneſs and Salvation of our Lord Jeſus Chriſt. Ye are too rich in your comprehenſions and gathered knowledge, from your own litteral conceivings, to learn to wait aright, to receive of him his Gold, his Raiment, and his eye-ſalve. What pleaſure is it to us to teſtifie againſt you? Were it not for obedience to our God, and love to your Souls, we would never do it. We are content and ſatisfied to be of the little deſpiſed Flock, which the Shepherd feeds, giving to every one his proportion of daily nouriſhment, Life, Peace, Righ-

teousneſs and Joy. It is our love to you, that we would not have you lay out your Money for that which is not Bread, and your labour for that which will not ſatisfie the truly hungry and awakened Soul, but might come to feed on ſubſtance, on the life it ſelf, on the ſweetneſs and fatneſs of Gods houſe, where nothing that any of the children can need or long after is wanting. O that ye had the ſenſe of our love! If ye had the true underſtanding and ſenſe of Gods love, ye could not but have a ſenſe of our love alſo: for it comes from him, and it flows towards you in his will and tender movings. Do ye love God? are your hearts circumciſed to love God? if not, ye do not truly love. And if ye loved him that begets, ye would love them that are begotten by him. Your love is to your own notions and apprehenſions of God; not to his nature; For if ye loved his nature (that holy, Heavenly, ſpiritual nature as it is in him) ye could not but love it in his Children alſo. Well, our God is Love, and our God hath given us Love, and taught us to Love, even our Enemies, and to wreſtle with our God for them; that if it be poſſible, the Lord may remove the Scales from their eyes, and give them Repentance to the

acknowledgment of the Truth, as it is in Jesus, where it is more living and powerful, more effectual and operative (inwardly purifying, sanctifying, yea and justifying also) then any, but onely those that are born of God, (and kept alive by him), yet ever knew or can know.

A POST-SCRIPT.

Containing *a few Words concerning the doings and sufferings* of that despised People called *QUAKERS*, which are both mis-understood, and mis-represented by many; with an Exhortation to true Christianity.

First, their doings are looked upon by many, to be from a natural Principle, and according to a Covenant of works, and not from the free grace and gift of Gods Spirit.

Now concerning this, I can speak somewhat faithfully, as having been long exercised in the Principle, and as having had experience of the grace and tender mercy of the Lord from my Childhood.

hood. And indeed, thus it hath been with me from my Childhood; what ever hath been done in me or by me, that was good, I have felt to be from Gods grace and mercy to me, and have cryed grace, grace, mercy, mercy to the Lord continually therefore. And when I was turned to his truth in the inward parts, I found it was Gods grace and tender love to me to turn me to it, and to preserve me being turned; and to cause it to spring in me day by day, and to give me ability through it. Ah, none knows, but they who have had experience, how we have been weakned in the natural part; how poor we have been made, that we might receive the Gospel, and how poor in our selves we are kept, that we might enjoy the riches and inheritance of the Kingdom. And this we daily experience, that not by the works of Righteousness which we had done, but according to his mercy he saved us, and doth daily save us, by the washing of regeneration, and the renewing of the holy Ghost! yea, Gods writing his Law in

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our hearts, and placing his fear there, and putting his ſpirit within us, to enlighten and quicken and cauſe us to walk in his wayes, and to keep his ſtatutes and judgments, and do them, and all the mortifying of ſin, and denying of the luſts of the fleſh, and performing that which is holy and acceptable in the eyes of the Lord (as all that proceeds from his own holy ſpirit is) all this is of the new Covenant, and performed by the working thereof, and not by the working of the natural part of it ſelf, but by the working of the ſpirit of life in the new Birth, and through the natural part as his inſtrument. So let none reproach the works that God brings forth in us, who hath created us a new in Chriſt Jeſus unto good works, leſt thereby he reproach the holy Spirit and power of the living God, in which they are wrought, and by which they are brought forth, and could never be brought forth without it.

Then, for our ſufferings, indeed they are gifts we receive from God: ſo that

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we can truly ſay, it is given us by the Lord our God, not only to believe in his Son, but to ſuffer for his ſake: and that it is only in good Conſcience to God, and by the aſſiſtance of the Lord, that we ſuffer: and that the patience and meekneſs wherewith we ſuffer, is not of our ſelves, but of him. When ever the Lord permits afflictions or ſufferings to come upon us; our eye is to him, and we enter into them in his fear, knowing our own inability to go through them, and looking up to him for ſtrength. And when we are in them, while they continue, we daily look up to him for ſtrength, and have been many times very weak in our ſelves, when immediatly, or very ſoon after, we have felt great ſtrength in the Lord. Alſo, after our ſufferings, when the Lord hath been with us all along, and brought us through our ſufferings, in the peace and joy of his Spirit; we do not look back boaſtingly, as if we had been any thing, or done any thing as of our ſelves; but we bow before the Lord, and bleſs the Lord,

Lord, when we consider how he hath been with us, and how he hath upheld us by the right hand of his Righteousness, and what he hath done for us, when we were very poor, weak, afflicted, and often sorely distressed. Therefore let none Reproach, mis-represent or vilifie our sufferings, which our God hath helped us through, and for which we (in humility of heart) give him thanks, and cannot but do so all our days; because the thankful remembrance and sense of them is written by the finger of his Spirit upon our hearts. O all sorts of People, whom we love and travel for, and use our interest in the Lord our God for, that ye might be truly sensible of your conditions, know the inward appearance and visits of the Shepherd and Saviour of the Soul, turn to him (looking in true faith unto him) and be saved, I say unto you, in tenderness of Spirit, O, do not requite us so ill for our love and truth of heart towards you, as to cast untrue and unjust Reproaches upon us, and to render that truth vile, which

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God has made honourable, in ſanctifying and redeeming many thereby. Truly our love is from the God of love. We could not ſo love you, as we do, if our God had not taught us: nor ſo ſeek after you, as we do, in tenderneſs of Bowels, if we were not inſtruments in the hand of the Shepherd of Iſrael. *And the light we teſtifie of, which we feel ſhine in us; it is no leſs then the true, ſure light of the Sun of Righteouſneſs, which God hath cauſed to ſhine in our hearts, who alſo loveth mankind, and cauſeth it to glance into the darkeſt Corners of the Earth. And the life we are quickned by, out of Sin and Tranſgreſſion, and the power we have received to become Sons of God, it is from him who is the fountain of life, and hath all power in Heaven and Earth. O that ye could receive the bleſſed report! O that the Arm of the Lord might be revealed in you! O that ye could feel and witneſs the Saviour working out your Salvation in you, binding the ſtrong man in you, caſting him out of you, with all*

his goods after him, that the place of the wicked one might be found no more in you, nor none of his lusts or vain thoughts lodge in your hearts any more; but ye might witness and experience the new heart, the clean heart, the pure heart, in which God dwells; and the eye that sees him that is invisible. O glory to the Lord for what he hath done in and for a despised People (who were no People, before the Lord made them one) who hath brought them to Sion, *his holy Mountain, where he dwells and reigns, and where he builds up his own house and Temple, which he establisheth over all, where the Sheep of* Israel *feed, and where the Shepherd of* Israel *Reigns and Triumphs in glory, over the enemies of his Kingdom. The little innocent Babes tast somewhat of his holy Dominion and Power, and of his Kingdom of Peace and Righteousness: but in his ancients his light shines very brightly, and before them he reigneth gloriously; so that he is praised in the very heights of* Sion, *and his name renowned there*

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over all for ever. Glory, glory to the pure ſpring of life, from whence the living ſtreams come, which refreſh the Souls of the living. Surely his pure praiſes ſhall be ſounded in the hearts of the living for ever and ever, Amen.

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AN EXHORTATION To true Christianity.

It is easie to pretend to Christ: but to be a true Christian is very pretious, and many Tribulations and deep Afflictions are to be passed thorow before it be attained unto, as those that are made so by the Lord, experience.

NOw everlasting Happiness and Salvation depends upon true Christianity. Not upon having the name of a Christian only, or professing such or such Christian Doctrines: but upon having the Nature of Christianity, upon being renewed by the Spirit of Christ, and receiving the Spirit, and walking in the Spirit, and bringing forth the fruits of the Spirit. Oh, here is the Christian indeed; and it should be every ones care, not to fall short of this. Now, because there is such a contention about Christianity, who is the right Christian; it behoves every man to take care,

as to himself, that he be really such: that he receive that from God, and be that to God, which none but the right Christian can be, or can receive. This is the use I would make of these things in my own heart; even to be sure I be such an one, as God hath made, and will accept and own as a Christian. And having had some experience of this thing, and truly understand what the Christian-state is, and what doth attend it; I shall set down some few things, which he that inwardly knoweth (witnesseth and enjoyeth) is without all controversie, a true Christian, what ever men may account of him.

First, He that is a new Creature, is without doubt a true Christian. He that is Regenerated, he that is renewed in the Spirit of his mind by Christ Jesus, he that is New-Created in the Holy & Heavenly Image; he has felt the power of Gods Spirit begetting him anew, forming him anew, out of the old nature and Image of the first *Adam*, into the nature and Image of the second *Adam*, who is the quickning Spirit: and that which is begotten and born of him is Spirit.

Secondly, He that is in the new Covenant, is a true Christian. He that hath thirsted after the living waters, and hath heard the call to the waters of life; hath heard

heard the voice of him who gives life, and hath received life from him, who giveth life to all that come to him, and who maketh the new and everlasting Covenant with all that hear his voice, take up his Croſs and follow him; he is without doubt one of Chriſts Sheep, whom the Shepherd owneth and taketh care of.

Thirdly, He that is inwardly circumciſed, with the circumciſion made without hands, he is a Jew inward, a Chriſtian inward (in the ſight of God) who hath felt the Spirit and power of Chriſt Jeſus, and rejoyceth in Chriſt Jeſus, and is one of thoſe Worſhippers, whom God hath ſought out and taught to Worſhip him, in the life and ſpirit of his Son.

Fourthly, He that is inwardly waſhed with the clean water, with the inward water; he is the inward Jew, the inward Chriſtian. God promiſed to pour out clean water upon his *Iſrael*, and they ſhould be clean. He who hath the clean water poured upon him inwardly, which inwardly waſheth and cleanſeth, he is without controverſie of Gods inward *Iſrael*.

Fifthly, He that feeds on the Bread of life within, and drinks the water of life out of his own Well or Ciſtern, he with-

out doubt is living. He that is invited to the Marriage-Supper of the Lamb, and comes and Sups with the Lamb, he is one of the ſame nature and ſpirit with him. He with whom Chriſt Sups, who hath heard Chriſt knocking at his door, hath opened to him and received him in, to purifie his heart and dwell in him, and Sup with him, and to give him to Sup with himſelf; ſo that he eats Bread in the Kingdom, and drinks Wine in the Kingdom, and partakes of the Feaſt of fat things, which God makes to his *Iſrael* in his holy Mountain: he is without doubt one of Chriſts, and partakes of this in and through him.

Sixthly, He that lives the Chriſtian life, who walks not after the Fleſh. but after the ſpirit, who doth not fulfill the luſts of the Fleſh, but hath the law of God written in his heart, and his fear put within him, and his holy Spirit given to inſtruct him, and to guide him to anſwer the holy law written in his heart, which the carnal mind is not ſubject, nor can be ſubject to; without doubt he is ſpiritual, without doubt he is a true Chriſtian.

Seventhly, He that lives by faith, who knows the faith which is the gift of God, hath received it and lives by it, who can

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do nothing of himſelf, but only by faith in that holy power which doth all in him: ſo that he lives, and believes, and obeys from an holy Root of life, which cauſeth life to ſpring up in him, and love to ſpring up in him, and the Lambs meekneſs and patience to ſpring up in him, and all grace to ſpring up in him; I ſay, he that lives thus, without doubt is engraffed into the true Vine, into the true Olive-tree, and the Root bears him, and Miniſters ſap unto him, and he is a true, freſh, green, living branch of the true Vine of the holy Olive-Tree.

Many more things might be mentioned, as they are experimentally known and felt amongſt us who are true Chriſtians, though the Baptiſts and others have repreſented us to the world, as if we were no Chriſtians, but that toucheth us not, their ſaying ſo, is no more to us than the profeſſing Jews of the ſame Spirit, who ſaid Chriſt had a Devil; but theſe are to give a Taſt. And he that knows and feels theſe, may alſo know and feel the reſt: and he that doth not know nor feel theſe, would not know or feel the reſt, if never ſo many more ſhould be mentioned. Now the way to feel theſe, and to become a true Chriſtian (and to grow up in the Chriſti-

an life) is to feel the Seed of the Kingdom, which is the beginning of the Kingdom, the beginning of true Chriſtianity: and then to feel the Seed abiding (the Seed which is of the Spirit, and which is Spirit) here's the conſtant Seal of Chriſtianity in my heart; here are true and certain evidences, day by day, of the Chriſtian nature and Spirit, manifeſting themſelves undeniably inwardly. And now, having the witneſs in my ſelf, the Teſtimony of him that begat life in me, teſtifying to his own work, and to his own Birth: of what value are any Teſtimonies of men without againſt this? Chriſtianity is a myſtery: and he only can truly ſee, who is a Chriſtian indeed, who hath the inward eye opened, and with that inward eye, is taught of God to peirce into that, wherein Chriſtianity conſiſteth. There have been many Chriſtians of mens making: there are alſo ſome Chriſtians of God and Chriſts making, which Chriſtians God and Chriſt will own; but not the other. O let men have a care, that when God cometh to diſtinguiſh between Cattle and Cattle (between Chriſtian and Chriſtian) they be found ſuch as God will make up as his Jewels, and own as the Sheep of his fold, ſuch as ſhall be able to

bear

bear the Tryal of his ſearching judgment, and pure impartial eye; and not ſuch as ſtill, notwithſtanding all their profeſſion of Religion and Chriſtianity, are found workers of iniquity, and ſo not created anew in Chriſt Jeſus unto good works, and therefore not truly of him, nor true Chriſtians in his eye.

The End.

ERRATA.

PAge 13. *l.* 4. *read* ground, p. 19. *l.* 21. *r.* Sun, p 24. *l.* 2. ibid. p. 20. *l.* 25. *r.* Enemy, p 31. *l.* 7. *r. man*, p. 35. *l.* 13. *r.* here, p. 46. *l.* 11. *r. pa e.*